

The American Friend

Old Series
Vol. LII No. 21

NOVEMBER 1, 1945

New Series
Vol. XXXIII No. 21

A STARVING CHILD STANDS AT YOUR DOOR

MEN, women, and children in many areas of the earth will face cold and hunger in the bitter winter days that lie ahead. Especially in countries ravaged by war, no benevolent agencies will be at hand and little relief will be available. Starvation seems inevitable. But there is a small way in which we may help. On the worker's page of this issue full information is given. Read it carefully, note the instructions—then act.

This can be a beautiful family project with children happily joining their fathers and mothers in preparing and sending packages. By our warm thresholds and near our bounteous tables stands our unseen neighbors—a family of Europe, cold and hungry. Shall we not invite them to share our comforts?

E. T. E.

The Five Years Meeting sessions have come and gone, leaving a sense of widened fellowship and deepened concern. By what action shall we give them permanence in our Meetings? The next issue of The American Friend will be devoted to a report of the sessions.

The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education

For Nov. 11—The Fruits of Public Worship
(Isaiah 6:18. Ephesians 5:15-21)

PREPARATION FOR WORSHIP

Our series of lessons on the Christian and his relationships quite naturally leads us to the question of worship. Worship has been defined as the most sublime act of the human spirit. In the act of worship, man responds to that upward pull that brings him into the realization of God as a person. Isaiah first put himself in the place most conducive to this experience and it was inevitable that God should reveal himself.

The second step in worship was also found in Isaiah's experience when he realized his undone condition. It was in humility that a door was opened for the redeeming power of God's presence and from that time he went on to respond to the call for service. Some one has so aptly said that any worship which does not eventuate in service is abortive and meaningless.

FINDING GOD

Rufus Jones, in a small pamphlet entitled *Worship*, has pointed out so clearly the means of adequate preparation if the experience of worship is to minister to our deepest needs. He writes:

"The true worshiper, as I have said, is one who rises to the positive experience of the real presence of God and who is bathed with the joy of that experience. The theologian seeks for right ideas about God; the worshiper seeks for God Himself. The former speaks of God in the third person—'He is'; and latter knows God in the second person—'Thou art, and Thou art my God.' It is, of all things, important to discover how to make this great ascent of soul and how to arrive at the meetingplace where the finite spirit becomes aware of its divine Companion, though it must not for a moment be supposed that He is far away, or in some other country—in the remote heights or in the unfathomable abysses. All that is really needed is to get ourselves into a true condition to discover that He is already here. 'To arrive where God is,' as St. Augustine beautifully said, 'is nothing else but to will to go—to will God entirely is to have Him.'

"The trouble is that most of us do not realize that this intention to find God as a personal experience is the primary

and essential thing in religion. We have become so accustomed to substitutes that we very easily fall back upon these substitutes and consider them sufficient. We content ourselves with hearing somebody talk about God, or with the theological account of Him, or with the enthusiastic hymn which gives us a moment's thrill and exaltation as we rhythmically follow some earlier poet's experience. What we need now is to go the next step and intensely seek God for ourselves. This intense attitude of heart, this positive intention of will, is absolutely essential for real worship. There will never be great meetings for worship until we come together expecting above all things else, to worship, to find God, to enjoy His real presence.

"We are all the time opening or closing the gates of our inner life to God. Most often we do it as we do so many other things of our daily life, unconsciously or subconsciously. The set of our habits does it for us—the trend of our disposition, the inner atmosphere of our heart or mind or will or whatever else is deepest in us. The way to worship is to cultivate the habit of worship; the way to find God is to expect to find Him; the way to be flooded with the Divine Presence is to set the will and disposition open in that direction."

Questions:

Is it selfish to seek God's presence for ourselves?

Is worship a means of channeling God's power to others?

How are we empowered for meaningful service?

P. M. T.

For Nov. 18—The Outreach of the Church
(Acts 11:21-30; 12:24; 13:4)

ACROSS EVERY BARRIER

The greatest dynamic the world has ever known is the power of the simple gospel of Christ. The atomic bomb may be able to disintegrate all physical life but it cannot change human affections.

There is but one power in the world that is able to transform personality, to lift a whole tribe or nation from savagery to a place of civilized respectability. This power may not always bear the same label or be clothed in the same form but it can be defined in Scriptural language as "the true Light which light-

eth every man that cometh into the world," or as Paul says, "it is the power of God unto salvation."

There are two barriers which must be surmounted before we can achieve world brotherhood—nationalism and race. On the surface we are inclined to say that the modern means of transportation and education are gradually breaking down our national barriers, but closer examination reveals that missionaries have been the pioneer educators in every country.

It was a Christian concept which Benjamin Lundy, a Quaker, and William Lloyd Garrison carried on the masthead of their paper *The Liberator*, the words, "My Country is the World and my Countrymen all Mankind." For those who come to embrace this concept, national boundaries melt away as frost before the warm sunshine.

The color line may be the last and most difficult barrier for the human race to break down. It seems that the human race has a dislike for the "unlike." The American Indian seemed to have the same aversion to the "pale face" that the white man has for the Negro. It is possible that many of our peculiar characteristics are as offensive to other people as the slant eyes and buck teeth of the Orientals are to us.

Again it is the Christian concept that "God hath made the world... and hath made of one blood all nations of men for to dwell on the face of the earth." The first Quaker settlers in Pennsylvania were surprised to note how quickly the "Redman" responded to kindness and good will. When once we come to know what is under the skin of other people, the skin makes little difference.

The reason I am my brother's keeper is that I am my brother's brother.

Questions:

What discriminations do we have today that are similar to those of the church at Jerusalem toward the Christians at Antioch?

What are some of the barriers in the Christian Church which need to be broken down?

P. M. T.

ASK FOR SAMPLES

If you are not using the Penn Series Sunday School lessons as found in the *Penn Adult Quarterly*, the *Penn Teachers Monthly* and the new *Penn Youth Quarterly*, why not write for samples and examine them carefully. These quarterlies are constantly being improved.

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Messages from the Five Years Meeting

Shortness of time makes it impossible to bring to Friends in this issue of THE AMERICAN FRIEND a more complete report of the Five Years Meeting sessions. The next issue will present a review with news, addresses, and pictures. Additional copies will be printed for orders as requested by Friends. Here are presented certain messages as approved by the Five Years Meeting and signed by Algie I. Newlin, Presiding Clerk.

To All Friends Everywhere

THE Five Years Meeting of Friends in America, in session in Richmond, Indiana, has experienced a sense of true brotherhood which deepens into strength. An ancient Friend, describing the Friends Meeting, spoke of the "heap of fresh and living coals warming one another"; a modern Friend has given new emphasis to the "beloved community." As Friends have gathered this autumn, such phrases have been clothed with reality as delegations from the Yearly Meetings have assembled and many other Friends have joined with them in the worship and in the business. Friends present from England, still conscious of being the survivors of war, have spoken of the liberation of their spirits as they have moved from their country to this continent and on into this body of Friends. Friends from Jamaica, Cuba, and Mexico have broadened our feeling of fellowship as we have heard true Quakers speak in Spanish; though the accent seemed strange, the message was not. Thirteen thousand Friends in Kenya Colony in Africa have requested the establishment of a Yearly Meeting there, and the world outreach of the Society of Friends is plainly seen. Messages from Friends in Germany and Japan have stirred our hearts; our sense of unity with these Friends has been unimpaired by hostility, for Quakerism has power to flow over the boundaries of nationalism.

Thus, during the sessions, we have been conscious of the larger body of Friends not present, and to you we address a message from the Five Years Meeting that you may share in its spiritual fellowship.

Out of the many sessions, two phases of one great message have emerged: first, the need for more profound realization of the meaning of the teachings of Jesus; and second, the need for a Quakerism which shall return to its original strength, a religion of veracity which has the Truth to tell and is rooted in spiritual inwardness.

Jesus assumed man's capacity for righteousness, for he knew the supreme worth of human beings. We have life only in brotherhood, for we cannot live

alone. With brotherhood as the basis of life, the motives of the economic and social order would undergo great change. Now that outward peace has come, it is more than ever important that we realize that the perception of man's brotherhood shines at the very center of Christ's teaching and throws the full light upon the fatherliness of God. We are his children as we bear his spiritual likeness. Today we must choose whether we are brothers to all nations, whether we will touch all with healing and compassion, or whether we will set narrow limits to our brotherhood.

Within all life and within the Society, there is the compelling need for unity in seeking to realize the aspirations of the heart. We need to be held together that we may have the power and the courage to push intolerance and hatred and war back at every step.

The strength of Quakerism at the first, lay in the fact that it was a movement and not a sect. "These founders of ours had rediscovered the truth that God is a Spirit, not an absentee God in the remote heavens, but as close to the spirit of man as the air is to the breathing lungs. . . . All too long we, as a people, have been content to be a sect. The time has come to recover the vision of our forefathers and inaugurate once more a movement toward a type of Christianity, which might well become a universal faith." Now is the accepted time for the conquest of the world for the Spirit. In our age of atomic energy, we turn with renewed faith and confidence to the greater energy of a moral and spiritual universe. We must rethink our message in terms of the new age. There is power in man which he can develop, a power stronger than he knows. The time has come for a new affirmation of reality, a new unity, a new worship in which we meet with ultimate truth. There is a language older and deeper than the language of formal religion, this language is that of the soul. It speaks to mankind in words, in deeds, in the love and reconciling grace that is in Jesus Christ. May God grant that, in this hour of opportunity, we proclaim in word and deed a religion of veracity rooted in spiritual inwardness.

The Peace Message

THE greatest force in the world—the force which can overcome violence—is love. That God is our father, that human life is sacred, that all men are brothers—this is our testimony.

In humility we repent for our failure as individuals and as the Religious Society of Friends to live out Christ's way of love. With sorrow we recognize our own and our nation's share of guilt for the sins which have brought mankind to its present barbarity and suffering. Yet we *know* there is a power not of ourselves that makes for righteousness. In this faith we dedicate ourselves to the continuous and creative process of building a world of peace and ridding the world of war. "We no longer take up sword against nation, nor do we learn war any more, having become children of peace for the sake of Jesus, who is our leader."

The foundation of any peace must be the love of God in the hearts of men, the regeneration of men through faith in Christ. To quicken obedience to the Christ within, through whose strength we can do all things, even to overcoming evil — to this we are called.

We dedicate ourselves to a peace based on forgiveness, justice, good will and the supreme worth of man. We would demonstrate our compassion in this time of desperate need by feeding the hungry and clothing the naked in all lands. We are moved by the conviction that a peace based on balance of power, ruthless dispossession of peoples, military suppression, and condemnation and punishment of entire nations will lead only to more war.

We would commit ourselves to the creative and continuous process of building a world in which peace is possible by ridding it of international anarchy, power diplomacy, imperialism, militarism and economic selfishness. We would have our nation lead in the universal abolition of conscription and armament, in limiting national sovereignty, and in developing the machinery of the United Nations into an all-inclusive federal world government.

We affirm our unchanging conviction that our first allegiance is to God, and if this conflicts with any compulsion by the state, we serve our country best by remaining true to our higher loyalty. We repudiate utterly the tyranny of conscription, which would displace God as lord of the conscience.

We know that it is in truth an awful thing to stand before the nations as the advocates of an inviolable peace and that our testimony loses its efficacy in proportion to the want of consistency in any. Therefore we call upon all who bear the name of Friend to live in that spirit that delights to do no evil nor to avenge any wrong—that life and spirit which takes away the occasion of all war.

Appeal to The President

WE appeal to you as President of the United States to utilize the full energy of the Government in a program of helping to the limit in feeding and clothing hungry, suffering peoples, including those of Germany and Japan. We are eager and will-

ing to cooperate with measures, including continued rationing, which may be necessary to supply the required food and transportation.

The world is filled with crushed and sorrowing children of God, eagerly longing for the healing forces of peace. They look to you and to the United States for courageous action in binding up the wounds of war and in lifting from the backs of war-weary and bankrupt humanity the crushing burden of armaments.

Already the unity of the United Nations is in danger of disintegrating into the ruinous old struggle for power, spheres of influence, strategic positions, and armament superiority which lead only to war.

We appeal to you to break this tragic cycle now in the brief period before fears and suspicion harden irreparably. Only the United States can do this. We would join with all men and women of good will in calling for a peace based on forgiveness, justice, and respect for the dignity of man.

We urge you to act now to halt the stupendous race in armaments intensified by the atomic bomb, to eliminate peacetime conscription in the United States, and press for the world-wide abolition of conscription, and to lead in the continuous, creative process of building the international institutions of peace.

To German Friends

DEAR Friends: "The Message of Christ for Today" has been the theme of all our searchings as we have gathered together for the sessions of the Five Years Meeting. The message from you forwarded by Hans Albrecht has moved us deeply and has quickened our desire for an ever increasing spiritual power. You have kindled a holy urge in our hearts that we might bear a light as faithfully as you have borne it through the days of destruction and death.

Within the body of Christian fellowship, the suffering of one member affects the whole body—we seek to enter into an understanding of your suffering and are frustrated by our inability to assist more fully in relieving it.

We look forward to the time when we may meet with you, for our fellowship has been unbroken during these years of separation. We are eager now to seek every opportunity to express to you in word and deed, our sincere love and our desire to be your brothers in the spirit of Christ, our elder brother and our eternal friend.

To Friends in Japan

GREETINGS: We understand that there may be opportunity soon to send you our friendly greetings and message of love.

We are indeed thankful that this terrible holocaust of war and bloodshed has been brought to an end, and that once again communication is possible across boundaries that have been immovable, cruel walls between us. Once more we can clasp hands of

friendship across the many miles of ocean that separate us.

We have listened in deep sorrow to a partial account of your hardships and suffering and losses, and after listening we have realized that perhaps we may never be able to comprehend the half of what these things have meant to you.

As we have tried through our services of worship to enter into a sense of your suffering, we have been deeply moved and have bowed our heads in shame, realizing that with all the cruelties of war we have been involved even though it may have been but indirectly.

In our worship we have sought God's smile of

love, but we have seen His tears, and only as we have waited in His presence with penitence and humility and sympathetic compassion have we become conscious of His smile shining through the tears. We are reminded of His great fatherly, merciful spirit and His desire and longing that we might all be brothers. To that end came Jesus, but we seem to have forgotten.

Now we are determined to seek with eagerness and consecration every opportunity to express to you in word and deed, not only our sympathy, but also our love and our desire to be your brothers in the spirit of Christ our elder Brother and our eternal Friend.

To Christians in All Lands

*Grace to you and peace from God the Father
and the Lord Jesus Christ*

THE Federal Council of the Churches of Christ in America, The American Committee for the World Council of Churches and the Foreign Missions Conference of North America express their gratitude to the God of the nations and the Father of all men that the night of war has passed. During these years of conflict our fellow Christians in many parts of the world have endured privations grievous to be borne. Their lot has been that of peril and of pain. They have seen the carnage and catastrophe wrought by war. Many have walked through the valley of the shadow of death. Others have been persecuted for Christ's sake and not a few have sealed with their blood the faith that was theirs.

Through no merit of our own we have been spared the devastation of our cities and countryside, the destruction of our churches, the desecration of our altars. Nor have we been required to eat of the bitter fruits of tyranny and oppression. We are for this reason the more eager to share the grief and suffering which have befallen our brethren in other lands. We are bereaved in the loss of our soldier dead as are the peoples of other lands in the loss of their soldier dead. May it please the Christ of Calvary to make us ministers of His compassion in a world tortured by the travail of war's desolation.

We interpret the cessation of hostilities as a clarion call to Christians to achieve in the here and now a righteous world order. For ourselves we have sought to define the principles which we believe are essential to the establishment of a just and durable peace. We believe it is contrary to the Gospel that nations in their dealings with one another should be motivated by the spirit of revenge and retaliation. We believe it to be en-

cumbent upon our own and other nations to promote and safeguard the general welfare of all peoples. We believe that that government which derives its just powers from the consent of the governed is the truest expression of the rights and dignity of men. We rejoice in the knowledge that peace aims kindred in spirit and outlook to those of our churches have been espoused with clarity and forthrightness by a vast multitude of Christians across the seas.

We see in the San Francisco Charter the promise of a true community of nations. We are gratified that the United States has already ratified the Charter. We look forward to the day when the United Nations Organization will displace the anarchy of competing and unrestrained sovereign states. We believe that an enduring peace requires that all nations willing to accept and fulfill the obligations of the Charter should thereupon be made members of the United Nations Organization. We believe the treatment of Germany and Japan should aim to bring these nations at an early date into normal relations with the world community. Just as the war was a global war so the peace, if it is to endure, must be a global peace.

We are determined to work for the continued expansion of the curative and creative functions of the United Nations Organization, for the fulfillment of the purposes assigned to such agencies as the International Court of Justice, the Economic and Social Council, the proposed Commission for the Promotion of Human Rights and the Trusteeship Council. We desire to be associated with Christians everywhere in the task of making the United Nations Organization an effective instrument for the removal of the political, economic, and social causes of war,

for the peaceful settlement of disputes and the achieving of justice in international relationships.

Beyond this we see for ourselves and our fellow Christians the duty of bringing the life of nations into conformity with the divine imperatives of the Gospel. Neither the cessation of war nor the projection of the United Nations Organization has brought to an end the crisis of our generation. This crisis is primarily spiritual in character. Secular society has been and is motivated to an alarming degree by materialistic conceptions of self-interest and power relationships. Pride of race and the vanity and self-conceit derived from the possession of material things imperil the foundations of our civilization.

It remains for all who have taken upon themselves the name of Christ to join hands and hearts in a spiritual reformation that will encompass the earth. To this end and for this purpose we invoke the aid of Almighty God that under the guidance of the Holy Spirit we may be instrumental in imparting to the world of nations those healing and redemptive truths of the Christian faith to which we are committed. Then, and only then, will there be revealed that new heaven and new earth wherein dwelleth righteousness.

The world's most pressing need is the pouring of the spirit of God's everlasting love upon all flesh. It is not for us to take upon ourselves nor is it for Christians anywhere to take upon themselves the office of vengeance which is God's alone. Accordingly, we deprecate every effort to instill the mood of hatred and revenge in the minds of our people. We desire our Christian brethren everywhere to know that our prayer is for the forgiveness of our sins and of the sins of the whole

world. It is in the spirit of forgiveness that the Christian Church in all its parts will be brought into reconciliation with itself and with the God of our salvation. So, too, in this spirit, will the nations be led into the paths of peace.

We proclaim our purpose to ease the suffering of the victims of war. The bereaved are ever in our prayers as are the hungry, the homeless, the destitute. May the Christ of God who is the Bread of Life feed the hungry and may we who are His disciples give of our bread that others may be fed. May we give of our raiment that the naked may be clothed. May God deliver us from the sin of self-indulgence and make us ready to give of our material substance that homes may be restored, that altars may be rebuilt, that those who suffered the privation of prison camps and the torture of concentration camps may experience anew the blessings of God's abundance.

We proclaim again and yet again our citizenship in a kingdom that is without geographical or racial division. We are one in Christ and our prior allegiance is to Him whose we are and whom we serve. We desire at the earliest possible moment to renew fellowship with our Christian brethren in all lands. Let those of us who say we are of Christ, whatever our race or nationality, demonstrate that neither war nor the aftermath of war, is able to separate us from one another and from God. For this purpose we will welcome in our midst the coming of His ambassadors from those lands where only recently was heard the noise of battle, and from all other lands, both near and far, affected by the havoc of war. And, if desired, we will send our emissaries to the ends of the earth if, in so doing, we may strengthen the bonds of Christian love within the family of God. Let us give ourselves to this ministry of reconciliation in the certain knowledge that God will use us to the glory of His Church and for the redemption of the nations.

And may grace, mercy and peace from God the Father, the Son and the Holy Spirit be with and guide us all, now and evermore. Amen.

THE AMERICAN COMMITTEE FOR THE
WORLD COUNCIL OF CHURCHES.

THE FEDERAL COUNCIL OF THE
CHURCHES OF CHRIST IN
AMERICA.

I tell you, my Friends, this is no small mercy, that Mankind hath obtained at the hand of his maker, that he is brought into capacity of not acting blindfold, but that he may see his way, and his own inclinations, and pass judgement upon them, whether they are good or evil: whether they will stand justified in the sight of his maker, or whether they will be condemned.

STEPHEN CRISP in 1692.

Applied Christian Education

By Walter S. Berry

THE Christian Education issue of THE AMERICAN FRIEND shows the thought that has been given this most important topic. All those who had a part in its production are to be complimented. I should like to suggest an expansion of one part of it which I believe is apt to be passed over too lightly unless it is given special treatment. It seems to me that the cultivation of Christian life is the foundation upon which Christian education is built.

Christian education must include all of life. If the conduct of their parents, and their informally expressed attitudes, are not in agreement with those principles taught in the church schools, the results of the efforts of the church schools will be minimized. It must be remembered that the attitudes and values of the children are in a large measure like those of the adults closest to them. It is necessary for the parents to provide a daily background of sentiment and practice consistent with or better than the spiritual concepts and values taught by the church. Christian education is the concomitant of Christian living. The church schools play an important part in pointing out the Christian principles underlying their standards of conduct and so give added meaning to them. It is only where daily living and Christian teaching go hand in hand that real Christian education results.

To accomplish this Christian living on the part of the children, we need to realize, and we need to lead all of the adults with whom the children come in contact to realize that most adults of today are not adequately tutored in Christian living to furnish the examples the children must have. Let me quote from *The Mind of Christ for Today as interpreted by Friends* by Commissions on Friends' Testimonies for Five Years Meeting, October 1935. On page 89 of this report, under the heading, "Religious Education for Current Living," we find, "All of our educational literature today has shifted from Bible knowledge as a goal in itself, and shifted from heaven as the main objective, to Christlike character as the end toward which we work. Let us grant that this is true, but let us note also the emphasis that is still put upon the ability to quote Scripture, and the lack of emphasis placed upon the far more difficult process of putting Scripture into practice. Scripture learning is easy. Scripture practice is where the acid test of our religious education methods reveals the weakness. Our technique for learning words is excellent. Our technique for learning how to live and apply knowledge is still far below the efficiency point." The implication contained in this quotation, that our adults were trained

in church schools where ability to quote the Scripture was taken as Christian education and that they were not properly tutored in putting these Scripture lessons into practice, needs to be brought home to the adults. They need to be convinced that they need tutoring in Christian living.

THE IMPORTANCE OF CHRISTIAN LIVING

Along with this development of the conviction of the need for tutoring in Christian living should also go an understanding of the necessity for guidance in Christian living in the total situations of children's lives that they may develop Christian character. The complete analysis of the development of Christian character is too long for this communication but it may be sufficient to point out that if the children learn one pattern of life in the home, another on the playground and then in the church schools still another pattern of life is discussed, the children do not develop any one of these into a dominant pattern that governs all of their behavior. It is only where the total situations of their lives are met in accordance with the Christian pattern that Christian education is complete and Christian character involves. Parents need tutoring also in the requirements and methods of character education and the elements they need to furnish to produce it.

If the importance of translating Christian teaching into Christian living is the major conception of Christian education, the Christian Education issue furnishes suggestions for such a program. It must be based on the consecration of the adults to live Christian lives that by word and deed will furnish the environment in which Christian character naturally evolves. Christian living on the part of all of the adults with whom the children come into intimate relationship is the foundation stone upon which Christian character is built. To build this Christian living on the part of the adults is the first task of Christian education. This is the major task of all ministers and Elders as well as church leaders.

We have spoken of two Lights—a True and a False. So also there are two kinds of Love, a True and a False. And each kind of Love is taught or guided by its own kind of Light or Reason. Now, the True Light maketh True Love, and the False Light maketh False Love; for whatever Light deemeth to be best, she delivereth unto Love as the best, and biddeth her love it, and Love obeyeth, and fulfilleth her commands.

Selection from *Theologia Germanica*.

A Universe Essentially Spiritual

By Thomas E. Jones

I AM happy to share four fundamental beliefs that have been lamps to my feet, and guides to my life for the better part of fifty years. By them I have tried to live, in their possession I expect to die. From my Bible-reading North Carolina ancestors, through a Mid-western bringing-up, residence in Japan, experiences in South Africa and other parts of the world, I have come to my work at Fisk University with these well-established beliefs.

The first belief is *we live in a universe which is essentially spiritual*; the second, *individuals are of infinite value, they have that of God within them*; the third belief is, *personal worth is realizable in group experiences*; and fourth, *that the spiritual essence of the universe, the personal worth of the individual, and the power of the group can have full meaning only through the successful performance of useful work*.

Let us examine the hypothesis that the universe is spiritual. In one of his most challenging epistles Paul confided to the Church at Corinth that he would show them a mystery. It was the mystery of overcoming the inanimate condition of man by the life-giving power of God. He said that death could be swallowed up in victory. If the universe is not essentially spiritual, he concluded that it had no meaning. To the dogmatic and proud Jew of his time, such a statement was considered sheer nonsense, and to the skeptical Greeks, it was foolishness. But Paul believed, and to my experience has substantiated his confidence that, "The soul-stuff which guides man is something more than energy."

Today, however, we live in a period where the manifestations of physical power have enthralled our imaginations. Persons like Elmer Davis who wrote in the *Atlantic Monthly* some time ago that "Not God, but physical force shapes the destiny of men," scoff at Grantland Rice's poem:

"When the one great scorer,
Comes to write beside your
name,
He will not write that you won
or lost,
But how you played the game."

Such persons ask how an eternal Spirit can be interested in the way the game of life is played. Success is the criterion by which men and nations are judged. The scorer is interested merely in whether the game was won or lost. On that fact alone, opportunity and responsibility are based. Let a nation or an individual lose, and quickly influence vanishes. Let it, or him, win, and increasing opportunities for

leadership appear. Religion and morals really grow out of the chance results of success or failure in the manipulation of physical power. Voicing the same point of view to a group of Boston industrial executives, Alfred P. Sloan stated sometime ago that the present war would be won by power, machines, and organization. Wishes, hopes, and morals may play a part, he said, but the decisive factor will be physical force.

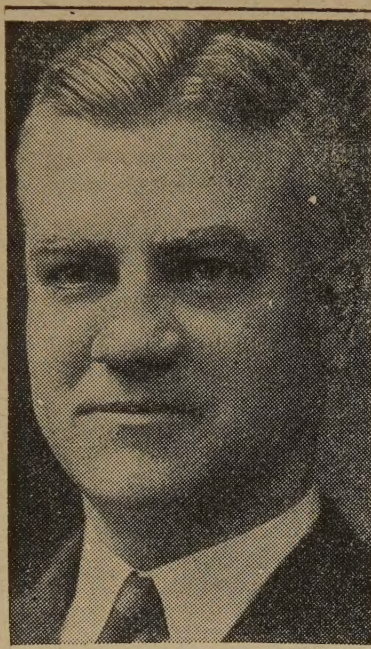
THIS IS THE VICTORY

A frustrated doctor and a heart-broken son, discussing the impending death of a beloved mother, complained, "Where is

the power of God, in the presence of the agonized suffering of this innocent woman. Her whole life had been given for others; why must it now end in intolerable pain? Either God is subordinate to such tormenting manifestations of disease, or he is apparently powerless to prevent them." While this complaining continued, the mother with victory beaming from her face, requested that her favorite psalm be read: "My cup runneth over. Surely goodness and mercy have followed me all the days of my life: and I will dwell in the House of the Lord forever." In the face of apparent defeat, God revealed His power to overcome death in victory.

Consider this manifestation as described by Plato who said, "The reward of an idle beast fattened in sloth is as a rule to fall a prey to another beast." Sir Albert Bevin, commenting on Lord MacCaulay's thesis that the English privileged is entitled to maintain a trusteeship over less fortunate persons, pointed out recently that this title is being swept away by the cosmic stirrings of little peoples. The two great hazards of democracy he said, are fear of a privileged class, and of brute force. If these fears are to be overcome, security must be found in something more than in greater and greater aggregations of death-dealing machinery. People must find a hope, deep-seated and religious, that cannot easily be shaken. They must, as Alfred Whitehead says, "Catch a vision of the future that helps people arise to the greatness of an opportunity, seizing its drama, perfecting its arts, exploiting its adventure, and intellectually and spiritually mastering its network of relations." It is the responsibility of students and Christian workers to again examine the basis of security and proclaim a vision of the world that brings order out of chaos and joyous commitment to values that endure.

Again, as St. Paul pointed out, the mystery of spiritual domination of material things is bought about through fellowship with the person of the living Christ. First hand experience with a man by the name of Jesus who lived in Palestine nearly two thousand years ago, transforms men today as it did a group of twelve Disciples two thousand years ago. To those men and women who lived closely with Him in Galilee and Judea, He was not only a unique individual, but He was also the Son of God. They knew that as they drew near to that divine spark within Him, they found that life was remade and joyous success attended their efforts. Whereas they were insensitive to human need, they became filled



DR. THOMAS E. JONES

Dr. Thomas E. Jones, president of Fisk University, Nashville, Tennessee, has accepted the presidency of Earlham College, effective July 1, 1946.

Born of Hoosier parentage 57 years ago, Dr. Jones attended Fairmount academy before entering Earlham, where he graduated in 1912 with his A.B. degree. He obtained his B.D. at Hartford Theological seminary in 1915; M.A., 1917, and Ph.D., 1926 at Columbia University.

He taught school in Indiana from 1906 to 1909; was national secretary of the Young Friends Movement, 1914-1917; was instructor at Earlham in 1915-16; was with the Friends' Mission, Tokyo, Japan, 1917-24; director of the Y. M. C. A., Vladivostok, Siberia, 1918-19; professor of economics, Keio University, Tokyo, 1920-24, and became president of Fisk in 1926.

with a passion to help people in distress, and whereas they had been avaricious, cold, and intolerant, they became generous, warm, and sympathetic. They found also that when they were with Him they were strong, even as Simon the "Rock"; but when they were away from Him, they became weak and ready to deny Him thrice. As they lived with this Nazarene during three short years of ministry, they discovered beyond a shadow of doubt that the Spirit they found in Him could never die.

They became certain that whatever death could do to other people, it could not kill this resilient, vibrant, creative personality. As they saw it amaze doctors of law, put to rout proud logicians, unfold the beauties of nature, make the lame walk, the blind see, and the morally weak go and sin no more, they became aware that God had taken on the form of a human being and was dwelling within their midst. And finally, when they saw this beloved Spirit, beaten, lied about, mocked, betrayed, crucified and buried, they beheld the power of a life that could overcome the worst that man-made destruction could accomplish. Through this first-hand experience of the Living God, they learned that people could live in the eternal as well as in the temporal. It was a simple matter of understanding that the essence of the universe is really spiritual.

It was not enough, however, to intel-

lectually grasp the fact that the universe is spiritual. People must get into the grain of feeling it. Its truth has to flow through and over them, like the Gulf Stream surrounds and fills full a straw that may float in its current. They have to realize that this selfsame life and power is in every human being. It is a seed, stirring people into creative action. It was a light illuminating the face of God that casts new shadows and glories upon the face of men. It was an inner sanctuary and an end point in thought and a center of action. All of this, and more, discoverers of the spiritual nature of the universe find revealed in the person of Jesus of Nazareth but, haltingly though they try to express it, their convictions become so strong that neither fire, nor sword, nor being thrown to lions can intimidate them. Like Edna St. Vincent Millet, they may exclaim:

"I shall die, but that is all I shall do for death.

Though he flick my shoulders with his whip,

I shall not tell him which way the fox ran.

With his hoof on my breast, I shall not tell him

Where the black boy hides in the swamp.

I shall die, but that is all I shall do for death.

I am not on death's payroll."

And finally, belief in the spiritual es-

sence of the universe provides serenity of spirit and opens the way for safe action. In this, the physical environment is caught up by the power of mind and the organizing vision of the soul. Admiral Richard E. Byrd tells of an experience at Advanced Base in Little America which illustrates this point. On a short excursion from his cabin in the ice he became lost in the vast expanses of his Antarctic home. Realizing the possibility of quickly freezing to death, he sought a means of escape. As was his habit from years at sea, he lifted his eyes to the stars and chose a fixed point in the heavens. Then he looked at a pile of ice at his feet and drew a line from his position toward the star. By walking radii described by this course, he found the warmth of his cabin and escape from physical destruction. In a world where all things seem to shift and change, and then utterly fade away, men have found the necessity of locating a point of reference, of relating themselves and their purposes to the timeless and spaceless guidance of the eternal God.

In accord with this belief, daily decisions that confront persons with executive responsibilities can be made with confidence. The nature of material substances, the way things go together, the types of human personality with which one has to deal naturally fall into place, and the picture made of the world finds meaning in the face of God.

TARRYING FOR NONE

I. IT IS FINISHED

The garish banners shroud the hour
And earth has turned its face away,
And can not bear the eyes of men
A-flood with terror turned at bay.

Between the waste of rage and greed,
The crouching shape of that first Cain
Has stopped its ears to halve the sound
Of little children wracked on pain.

II. A CHOICE

I will not wail beneath the walls
Where broken hearts invoke the dark,
Or wait for hopeless day to bring
Grey light where death has left its mark.

I will not share a dream for faith,
A whispered Messianic creed—
The hour is now! the Christ is here!
And He is All and all we need.

III. A DECISION

I go with those who drive the night
With torches up the hills of life,
Whose beacon fires defy the hour
And slash its darkness like a knife.

I march with those who know a prayer:
"Thy will be done on earth!" a shout
Of purpose, not an emptied plea
Prefixed with wistfulness and doubt.

ARTHUR R. MACDOUGALL, JR.

THE PROMISE

My garden lies, a bitter waste,
From nights with frost gone pale;
Death in the blackened vines is laced
By winter gale.
No more the hardy marigold
Flaunts orange on its stalk;
Brown lie chrysanthemums, root-cold,
Beside the walk.
Stripped from the oaks the thin leaves rot,
Mould for the early weed.
Yet I, like deeper earth, mourn not
Vibrant with seed.

DOROTHY MUMFORD WILLIAMS.

VETERANS

(World War I)

We are the old grey men
Who walk with slower feet,
With memories that ride
Our hearts along a last retreat.

You must not blame us when
Our ears seem half asleep—
We are the men who won
A peace our brethren did not keep.

ARTHUR R. MACDOUGALL, JR.

What Manner of Men?

By Gerhard Friedrich

OCCASIONALLY during the past five years the hope seemed justified that mankind might come out of the ordeal of a second world war with its spiritual life considerably deepened and strengthened. Now that we have emerged from the most extensive destructive era in all recorded history, it is apparent that such renaissance or re-dedication on any large scale has not taken place. The shooting and dying is done; the armistice has been wildly celebrated; the debris is being cleared away; and already the vast majority of us are almost exclusively concerned with the material aspects which the amazingly rapid return to so-called normalcy entails. We have entered upon the process of forgetting before the costly lesson is even half learned.

In itself, the fact that we do not long remember such names as Coventry, Hal-faya Pass, and Hiroshima, is perhaps merely striking evidence of the positive emphasis in human nature. By the very laws of our existence, we cannot dwell in the past, and we cannot live and prosper in any division of time whose tools are buzzbomb and flame thrower. The seasons of war have to a varying degree, and often with unspeakable tragedy, shadowed the lives of millions of people those who survived are as a matter of course striving to supplant their experience of privation, suffering, and loss with self-assertive, pleasurable activities. There is indeed no good in turning back, but there is definite need for looking beneath and within, for we have not put our hands to the plow wholeheartedly.

The vicissitudes of war have left their mark upon our emotions, but they have not engraved themselves widely and clearly enough upon our moral and social consciousness to effect a basic reorientation in personal as well as in international relations. Our reasoning stops short of admitting as the central root of this murderous decade a fallacious, unethical attitude of human beings toward each other. Inasmuch as we have failed during the past conflict to carry the analysis of our time to this logical conclusion, and to achieve a far-reaching change from within, such measures as the willful retention or redistribution of territories cannot safeguard the day after tomorrow. They are remedies which, at best, eliminate only the visible symptoms of a deep-seated malady.

DEEDS SPRING FROM INSIGHTS

Beyond the circumstantial history of events, ancient and modern, there exists a sequence of cause and effect that is of primary importance in the shaping of

our present and our future. Deeds are forever the results of preponderant desires, and spring from the thoughts and insights of men. There was one, Saul, whose fierce vitality took a different course of action because a great moment of enlightenment had changed his initial. As Paul, he never again stoned an opponent to death, but he succeeded in making many of his contemporaries take a persistently constructive course of action like himself. Peace to him was the natural fruit of a way of life which recognizes the fatherhood of one God, and therefore the divine brotherhood of all men. He knew that one can disrupt the web of life with a mere stone in his hand, and even with a dagger-look in his heart. Without Paul's revealing insight as the motive power of large numbers of men, no scheme of things will long endure. Whatever other prerequisites there may seem to be, awareness of the reality of cosmic unity is the *sine qua non* of harmonious cooperation.

This then is our fault: that we are again filling the wine of new hope into the old bottles of our complacency. Certain of complete military victory over a once powerful combination of enemies, we do no longer poignantly consider that lasting peace is not found in the armed superiority of any one nation or group of nations over ambitious competitors. We vaguely assume that the preponderance of vigilance and effective weapons will remain on our side; we conveniently conclude that no one will dare to precipitate a major conflict in an atomic age; we further indulge in the wishful thinking that the Charter of the United Nations is a patent on permanent peace. Yet, meanwhile, large areas of acute and latent crisis continue to exist in various parts of the world, and they are of frighteningly little interest to us as a nation. The Golden Age is hedged around with fear and selfishness, claims and counterclaims, while we—preoccupied with industrial reconversion and the extension of our economic and political domain—have neither much time nor inclination to be our brothers' keepers.

WHY PEACE IS BUT AN ARMISTICE

Ours is essentially a lack of faith. We have gained a perspective which shows us certain universally desirable ends, but we are not loyal to them. We count the difficulties, complacently wait until they have grown into an army of dangers, and then choose means and methods which promise most efficiently to suppress but not to solve them. Afterwards we make a few ill-tempered readjustments, and promptly start in again on the vicious circle. In this manner we

have come to accept every peace as merely an armistice, a breathing spell between deadly battles. We are hearers of the word, but we still lack until this day the power of conviction to be doers also. It may well be that now and then we see ourselves as in a dark mirror, against a background of burning cities and past the shell shocked rows of splintered trees, but we prefer to deceive ourselves about such visions. Small wonder we are fearful that ill winds and a tumultuous sea will again engulf us.

One of the early chroniclers of Christendom, who had looked into the perfect law of liberty and continued therein, gave the answer to human weakness by depicting his master as standing erect in a small boat tossed by the waves. "And he saith unto them, 'Why are ye fearful, O ye of little faith?' Then he arose, and rebuked the winds and the sea; and there was a great calm. But the man marvelled, saying, 'What manner of man is this, that even the winds and the sea obey him!'" Translated into the language of this twentieth century after Christ, the image remains both an indictment and a challenge: What manner of men are we that we cannot honestly claim to have at last entered a new era of progress and of the common man which might deserve to be called Christian?

There is nothing more precious to God... than humble obedience. In His eyes, one good work, wrought from true obedience, is of more value than a hundred thousand, wrought from self-will, contrary to obedience.

Selected from *Theologia Germanica*.

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TO FRIENDS IN ARMED FORCES

At Ohio Yearly Meeting of The Religious Society of Friends, held at Stillwater, near Barnsville, Ohio, by Adjournments from the 25th of Eighth Month to the 29th of the same, inclusive, 1945.

Dear Friends:

As the affairs of the world hurry on to destinies which seem beyond the control of man and the ends of which man cannot now foretell, our group of Ohio Friends have gathered again to seek afresh that voice of the living Christ which speaks to us amidst the tumult around us and which is the guiding light for all those who submit to its direction.

With the cessation of hostilities, the like of which man has never before experienced, some of us have been especially concerned for those of our membership who have taken an active part in the recent conflict. It is not easy to speak of these matters with you who are part of our flesh and blood, and who are dear to many of us, but this nevertheless does not excuse us from pondering well in our minds and hearts the concerns which come to us.

We hope the time is not far distant when all of you will be permitted to return to your chosen communities and tasks of life to which you find yourselves drawn. A few of your number have already indicated your continued interest in the Religious Society of Friends and your hope that the way may open for a reuniting. With this prospect before us, our concern is that you and we together might seek for the will of our Heavenly Father in this future relationship. Many of us feel that we have all fallen short in years past in discovering and obeying the will of our Heavenly Father. Though we reaffirm our conviction that the way of the sword is not in harmony with the will of God, we realize now only too well that our attempts to understand and live out the implications of the ways of peace have been feeble. We have neglected guiding our children as they have grown to maturity. We have not given them the training which would have provided for them the necessary spiritual bulwark against the opposing forces of our day. All of this negligence on our part saddens our hearts. But we are further saddened that more of our young people have not been drawn more fully to the way of Jesus, which we believe inevitably leads to the way of love and peace, in contrast to the way of destruction and war.

Now that the world has been laid waste for the second time in the lifetime of many of us, we are again and again reminded that it is "not by might nor by power but by my Spirit, saith the Lord" that mankind and the world

are to be saved. The Spirit of the Lord can pierce the hardest monuments of man's pride, but bombs and guns only lay waste and breed revenge and bring death in their course.

As we lay our concern before you and us, let us together seek deeply that spiritual fellowship which is in Christ Jesus, our Lord. Membership in the Church of the Living God is the only basis for a healthy Society of Friends. We trust that you will join us in this great quest.

With love, your friends. Signed by direction and on behalf of the Meeting.

Charles P. Morlan

Martha B. Thomas

Clerks.

INTEREST IN RURAL LIFE BY CPS MEN

BY LAWRENCE MCK. MILLER, JR.

Rufus Jones' question, "What Will Get Us Ready?" has, among other things, focused attention on the rural Quaker Meeting. It is not the first time that concern has been expressed for the state of health at the roots of the Society. Not enough Friends have been devoting their energies to the building of the foundations. For this reason it is encouraging to note that among CO's, both in Civilian Public Service and in prison, there is considerable interest in rural life. With some it stems from an academic realization of the significance of the small community as the seed-bed of religious values. With others it may be merely a reaction from urban living. In any case it is a well-known concern, and quite a few men give to rural life a high priority in their post-war plans.

THE RURAL INTEREST

It is difficult, however, to determine the exact nature and direction of this interest. No comprehensive survey has been made, although attempts are being made to determine the extent of financial assistance that will be needed for settlement by rural-minded CPS men. It is likely that most men would classify themselves in one of three groups. First, there are those who already come from rural areas and who intend to return to their former occupations. In this group would be included many of the Quaker farmers drafted into CPS.

Secondly, there are those who are interested in cooperative farms, experiments in group living, and the like. There were a considerable number of these projects before the war. Some are still operating on a reduced scale. Some men look forward to joining these experiments or initiating new ones.

The third group includes perhaps the largest number of men. They hope to settle in existing small communities and

see in rural life a healthy setting for the home. Some will want to be associated with a Meeting or other church body; others will lead a more secular life in respect to affiliation; but all can be expected to contribute substantially to community life. Several individuals or couples, known to each other in CPS, might seek to establish themselves in the same area. The occupations of these men will vary widely.

As Elmore Jackson has pointed out, an unprecedented opportunity exists for Friends in the period of demobilization. This is especially true in regard to rural Meetings. Men from CPS, prison, and the armed services will be seeking locations for a job and home, and, if the trend away from urban life is to be fruitful, those already in small communities must facilitate resettlement of these men.

PREPARING THE WAY

Specifically these are the steps that might be taken to aid rural-minded men in CPS and prison: first, in addition to working with other local organizations, a Committee of the Meeting might make a survey of vocational opportunities in their area. Some indication of land and houses available would be helpful, with mention of farms for rent or sale. And a general description of the community—its attractions, shortcomings, and potentialities—should be included.

Secondly, this information could be summarized in a bulletin to be made available, with bulletins from other Meetings, to interested men. The machinery for reaching CPS men is already set up. Every camp and unit has a personnel secretary, and the Philadelphia office has a coordinator of this work on its CPS staff. The AFSC Prison Service Committee can reach men in prison or on parole. On the basis of these bulletins men could get in touch with individuals in local Meetings. The essential need at the moment is to unify present isolated efforts and to bring CO's in touch with specific communities. The Rural Life Association could well act as a clearing house.

An obvious third measure has already been suggested by F. Elmon Benton of Philadelphia, namely the raising of a fund to aid ex-servicemen in the process of settlement. Regardless of the organizations assuming leadership, close cooperation will be needed between the many groups that are concerned about the future of rural communities.

To establish even one man or couple in what may be for him or them a completely new setting may take much time and money. The proportions of the job demand that work be started now. Definite signs of interest from Meetings all over the country would do much to bring the plans of CO's into focus.

European Settlements

By William Henry Chamberlin

"The Potsdam settlement will not last ten years, and when it breaks down there will be nothing but the razor-edge balance of international anarchy between civilization and the atomic bomb. . . . It has in it not a single constructive idea, not a single hopeful perspective for the post-war world. At the end of a mighty war fought to defeat Hitlerism, the Allies are making a Hitlerian peace. This is the real measure of their failure."—The *Economist*, of London.

WHEN Europe lived under the feudal system, wars between national states were limited, because of the difficulty of keeping up large standing armies. But domestic feuds were the rule rather than the exception. In the Europe of national states which evolved out of feudalism there have been scores of wars, large and small, important and unimportant, with casualty lists ranging from thousands, or even hundreds, to millions. After every war there has been a peace settlement of some kind. And after every peace there has been a new war.

America is now taking an active part in the framing of a new settlement, after the most destructive conflict in the history of Europe or the world; a conflict that has brought to the greater part of the old Continent a state of almost unimaginable misery and degradation, comparable with what Central Europe experienced after the Thirty Years War. The fruits of three decades of pillaging, burning and slaughtering by mercenary armies and of a much shorter period of up-to-date large-scale looting, deporting and bombing do not seem to be very dissimilar.

It is by no means certain, moreover, that our intervention is going to result in the general improvement which many have taken almost for granted. The Potsdam settlement, to which one of Britain's most influential journals refers so scathingly in the passage above, is not a happy inaugural. The character of the post-war arrangements for Europe, aside from Germany, is not yet disclosed. But the initial meeting of the Council of Foreign Ministers, set up at Potsdam, has just ended in dismal failure.

Judging from the embittered deadlocks which have developed over minor questions during this London conference of Foreign Ministers, the framing of the peace after the Second World War is likely to prove a prolonged process. One may learn some lessons by turning back to the three most important peace conferences of modern European history, the Congresses of Westphalia, Vienna and Versailles.

II

The proceedings at the Congress of Westphalia were as deliberate as the Thirty Years War was complicated and prolonged. Beginning in the Spring of 1645, the discussions led to the signing of a peace treaty on October 24, 1648.

The most important consequences of the Peace of Westphalia were the legalized co-existence of Catholicism and Protestantism in the Empire, the virtual grant of independence to the many German states, the growing hegemony of France. There was no serious attempt to set up machinery for the permanent elimination of war.

The Congress of Vienna, which had to liquidate the scrambled heritage of the French Revolutionary and Napoleonic Wars, worked under greater pressure. It gathered in October, 1814, and concluded its sessions in November, 1815.

Despite the distance of time, there are a number of interesting parallels between the Congress of Vienna and the periodic meetings of the Big Three. If one substitutes Hitler for Napoleon and Stalin for Alexander, the following sentence in the *Cambridge Modern History* could easily be inserted into any modern journalistic background story of an international conference: "The part played by Russia and her armies in the overthrow of Napoleon, and the autocratic conditions of Alexander's own authority must in any case have secured to him a wholly exceptional influence."

Among the "United Nations" of 1815, as of 1945, there were strong elements of disunity. The Polish and Saxon questions at the Congress became so thorny and apparently insoluble that Great Britain, Austria and defeated France concluded a secret understanding, directed against Russia and Prussia. This incident recalls the long list of contemporary disputed questions, from Poland to the disposition of Italian colonies. And in 1815, as in 1945, the "Eastern Question" was so difficult that the Congress of Vienna, like the conference of Potsdam, decided to by-pass it altogether.

III

The Congress of Versailles met from January, 1919, until the treaty was signed with Germany on June 28. The principles of this settlement were different from those which governed the deliberations at Vienna. The influential Austrian Chancellor Metternich abhorred the principle of national self-determination, and it received scant recognition in post-Napoleonic Europe. On

the other hand, the deliberations at Versailles, carried on without the participation of Germany or of Prussia, led to a multiplication of frontiers and to a revival of many small nationalities. "Balkanized Europe" was the phrase coined in England to describe the ephemeral 1919 settlement. The appropriate phrase for the Europe of 1946 awaits the definition which the coming months must give.

Among the more conspicuous causes of the failure of the Versailles settlement were the failure either to conciliate or to crush Germany, the inability of France's new allies in Eastern Europe to furnish a makeweight against Germany, the impossible economics of the reparations and war debt arrangements.

IV

Of all the European peace settlements, the one which is now in the making is the most ruthless and the most at variance with the professed principles for which the victorious powers were fighting. There is no historical precedent for the indefinite deprivation of its sovereignty of one of the largest European peoples nor for the reduction of the most numerous people in Europe outside of Russia, a highly educated and industrialized people, to subcolonial status.

The violations of the principle of national self-determination announced at Yalta and Potsdam are far more flagrant than anything that took place after the last war; and these violations are aggravated by the mass deportations which have been or will be carried out in Eastern Poland, Eastern Germany and the Sudetenland.

The judgment of the *Economist*, one of the best edited and best informed of British magazines, cited at the beginning of this letter, is severe. But there is every prospect that it will be vindicated, because the treatment prescribed for Germany is a mass of contradictions complicated by the obvious cross-purposes of the Soviet Union and the Western Powers.

All this is a far cry from the principles of National self-determination, equality of economic opportunity and ultimate disarmament in the Atlantic Charter, and from the lip service paid to freedom and democracy in the Moscow, Yalta and Potsdam Declarations.

If the worst peace is not to follow the worst war, America must quickly take a strong lead in opposing sphere-of-influence politics, promoting European regional federation and undoing some of the more grotesque contradictions of Potsdam. And the American people must make a clear and intelligent choice between indiscriminate revenge and world reconstruction. They cannot have both.

—Human Events

Indiana Yearly Meeting

WITH the war so recently over, Friends could not refrain from rejoicing as they gathered in September at Richmond for the one hundred and twenty-fifth session of Indiana Yearly Meeting. A spirit of thanksgiving and praise to God mingled with the keen sense of guilt as they looked back over the past four years. A sense of responsibility as they looked toward the future was overwhelming.

Homer G. Biddlecum, Clerk of the Meeting on Ministry and Oversight, challenged us in the opening session of that body to give ourselves that God might equip and use us in his work, as he offered to help Hezekiah (Isaiah 36:4-10). Murray Johnson, speaking the first evening, charged us to think again of the church that John saw (Revelation 21:2) and to make our churches not a *field of service* but rather an instrument of service that we might not fail in the greater task of the Kingdom in the world. He said that we have been too busy keeping our activities going, and that we must set ourselves to the task of making God real to others.

In the opening session of Yearly Meeting proper, a letter was read from Rufus M. Jones. He appealed to Friends to work for peace, declaring that this must be a Pentecost year.

Our evenings were devoted to worship, with the exception of one, and these were highlights of inspiration to us all. Logan Smith, speaking on "Highways," invited all to follow. John Compton's message on another evening stirred our hearts as we resolved to go farther. Mack Jones, speaking especially to Young Friends, challenged youth to follow on wherever the Master might lead.

Russell Rees, a minister in Western Yearly Meeting, led us in our noon devotional services throughout the week. Coming after the business session of the morning, these times of devotion and inspiration relaxed our tensions and quickened our spiritual perception for the remainder of the day. Our early morning devotions were led by pastors from our own Yearly Meeting, including Franklin Chant, Byron Leaser, Rachel A. Osborn, and Clayton Hiatt. A spirit of prayer and praise prevailed and all who attended were blessed.

As a fitting climax of the activities of the week, the Sabbath worship services were especially appreciated. Children attending Bible School were guests of the regular classes of First Friends Meeting. Earl Cox and Amy Jones led the adult and young Friends, respectively, in the study of the regular lesson for the day. We were happy to have Levi Pennington of Oregon Yearly Meeting with us to bring the morning message, and Furnas

Trueblood for the afternoon message. These messages tied together the spiritual experiences of the week and gave us incentive to return to our local Meetings with renewed courage and a deepened spiritual consciousness.

VISITING FRIENDS

Among our visiting Friends were Norman Whitney and Glenn A. Reece. Norman Whitney, on leave from Syracuse University and now working under the American Friends Service Committee, made us feel our country's guilt. "What we have done to others is ghastly beyond words; but what we have done to ourselves is even worse. We have made ourselves impotent ever to have peace.... we have forfeited the leadership of the world... as a nation, we must repent." He closed with the thought that "perfect love casteth out fear." "What is that?" he demanded, concerning the atomic bomb, "the yawning door of hell, or, as on the Road to Damascus, a vision of new life?"

Glenn A. Reece, executive secretary of Western Yearly Meeting, spoke on behalf of the Pastoral and Evangelistic Department. Two new ministers who have completed the study course, and are now being recorded, were presented by this department. They are William E. Berry, a professor in Earlham, and Clayton Hiatt of Van Wert Quarterly Meeting.

A friend of the Friends, Dortha Wolcott, addressed us on the needs of Christian Education. She said that the future Church depends upon the training of today. If we fail in inspiring our children, we fail the Church whose task and message is to all generations. Howard Klein, a minister in the Church of the Brethren, presented rural life problems, and A. Ward Applegate, from Wilmington Yearly Meeting, brought the missionary address.

There are times when looking back inspires us to go forward. The Memorial Service was beautifully led by M. Marie Cassell, as we remembered those who have departed this life but whose works are imprinted forever upon us.

Inspired by the peace, the usual business took on new meaning as we realized both its significance and the task ahead. Under the efficient leadership of our Clerks, Norval E. Webb, Presiding Clerk, and Carolyn E. Cox, Recording Clerk, business went forward in the traditional manner of Friends. Of special interest was the report of the American Friends Service Committee by Robert Shattuck. He said there is so much to be done, both at home and abroad, that we must not fail. The American Friends Service Committee is our instrument of service and peace. Much time was also

given to the consideration of the new Discipline. Action, however, was deferred until 1946.

Playing host to the Five Years Meeting is a privilege to which we always look forward. There are some things which make this privilege somewhat difficult this year. This only deepens the meaning for us, however, as we anticipate the inspiration that shall be ours.

YOUNG FRIENDS ACTIVE

To any young Friend, the highlight of the week was Saturday. The banquet, which was attended by some three hundred young people, was an hour ringing with merriment and enthusiasm. Margaret Trueblood told of her activities as a Student Summer Service worker. Feeling a need for the inspiration of the entire Yearly Meeting, the young Friends presented a concern recommending that the time of Yearly Meeting be changed so as not to interfere with school. This concern was discussed freely in the evening business session, where it was met with unanimous approval and turned over to the Permanent Board for action.

Of importance in any Friends' gathering, is the fellowship. As there is love between us, there is understanding and unity. Many old friends were reunited and many new friendships were formed. We were happy to meet our Friends, Robert and Fern Roberts from Puget Sound Quarterly Meeting, on their first visit with us. D. Reeves Shinn and his wife also made the long trip across the continent.

Perhaps that which impressed us most and kept returning to our thoughts, was the letter from German Friends. All of the foreign epistles were thought-provoking and inspiring. The tremendous Christian spirit permeating them will not soon be forgotten. The German Friends, suffering more than we can realize, yet rejoiced in communion with Him who is Father of all. They, looking up, have "seen the tears on God's face." The Yearly Meeting closed with the thought that we, too, must look up and see the sorrow of God if we are to commune with Him.

RACHEL A. OSBORN.

Be assured, he who helpeth a man to his own will, helpeth him to the worst that he can. For the more a man followeth after his own self-will, and self-will groweth in him, the farther off is he from God, the true Good, for nothing burneth in hell but self-will. Therefore it hath been said, "Put off thine own will, and there will be no hell." Now God is very willing to help a man and bring him to that which is best in itself, and is of all things the best for man.....

Selected from *Theologia Germanica*.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

PATHWAYS TO GOD— RECONCILIATION

If thou bringest thy gift to the altar and there rememberst that thy brother hath ought against thee....first be reconciled to thy brother and then come and offer thy gift.

MATTHEW V: 23, 24.

* * * *

The public journals have contained many accounts of religious services held to commemorate the ending of the war. In the churches, praise and thanksgiving were offered because victory had come and slaughter ceased. But there was no hint of reconciliation, though the words of the Founder of our religion are a clear injunction. Man's gifts of praise and thanksgiving should not be laid

upon the altar until he has sought for reconciliation.

HOWARD BRINTON.

* * * *

I listen to the agony of God—

I who am fed,

Who never yet went hungry for a day.

I see the dead—

The children starved for lack of bread—

I see, and try to pray

I listen to the agony of God—

I who am warm

Who never yet have lacked a sheltering home.

In dull alarm

The dispossessed to hut and farm

Aimless and "transient" roam.

I listen to the agony of God—

But know full well

That not until I share their bitter cry—

Earth's pain and hell—

Can God within my spirit dwell

To bring His kingdom nigh.

GEORGIA HARKNESS.

The Quaker faith in the universal responsiveness of men to good will enables us to declare that it is never too late to apply reasonableness and reconciling love to any human problem.

PHILADELPHIA YEARLY MEETING.

* * * *

His has shown that peace does not come to our troubled earth through fear inspired by overwhelming might. Yet that is the kind of peace which we are planning. Reconciliation seems at present too difficult to attempt.

HOWARD H. BRINTON.

* * * *

Teach us to be merciful in our judgments, yet never fail to condemn wrong in ourselves and in others. Enable us to prepare the world for a righteous peace, founded upon justice and mercy. And hasten the day when all mankind shall know that peace on earth can come only through good will. Amen.

THOUGHTS ON ARMISTICE DAY

No trumpet blast shall wake them from their dreams
Beneath these carven stones they calmly sleep.
Above their graves we stand, to watch and weep.
Across the shadows morning sunlight gleams;—
But not for them—their light went out at dawn!
We called them from their play to fight the foe.
They could not understand why they should go,
But questioned not—we glibly bade them "On!"
"Go save our world," we cried, "though you must die!"
And could they play the coward, our valiant lads?
They would not fail us! Trusting Galahads,
They marched, and fell—and here in peace they lie.
Have we kept faith with them? Still crieth Peace:
"O men of earth, when will your warfare cease?"

THOMAS CURTIS CLARK.

SANCTUARY

One time I felt as small dogs feel
When whimpering with pain
They creep away and hide themselves
And won't come out again.

I walked and walked until I found
A lane where tall trees grew;
Where old rail fences edged the way
And whispering thin winds blew.

At last I came to where a stream
Ran slow and deep and still,
And in that hushed and twilit place
A lonely whippoorwill

Called out; and strange as it may seem
His voice touched one small string
Of memory within my heart—
A muted tender thing.

The tears came then and in the hush
Of twilight, purple grey,
I found a peace I had not known
And learned again to pray.

SHEILA STINSON.

COMPENSATION

The maple tree, kissed by the frost,
Her arrogant red ruffles tossed;
Her skirt was orange trimmed with brown,
The hemlock watched—and seemed to frown.

"Why must I wear green all the year?"
She thought, "While autumn's atmosphere
Gives her such colors brave and bold,
Unmindful that my gown is old?"

Next morning skies were dark and grey
And rain came at the close of day,
Followed by winds that tore and beat.
Night ended with great veils of sleet.

The maple stood denuded quite,
Her limbs all bare and cold by night;
The hemlock, tall and staunch and green,
Looked on, her heart at last serene.

SHEILA STINSON.

SLEEP

What miracle is sleep!
That lifts man gently from close-crowding care
Into a realm of fancy undefiled,
Harmonious and fair.

How marvelous is sleep!
That tenderly invites the tired mind
To leave the ancient hates and fears like ghosts
That used to crush and bind.

How wonderful is sleep!
That soothes a body sick with pain and worn
And gives it strength and power to meet again
The inevitable morn.

DELMA DESIRE DWYER.

Now a Victorious Church

By Charles Thomas

ONE restriction lifted by the cessation of hostilities is that of isolation from Christians in other parts of the world. We have been separated by barriers of communication and battle lines, by animosity and conflicting loyalties. With all allowances for unchristian and anti-christian ideologies, we have also been separated by the fact that Christians have waged war on Christians.

The ties of Christian brotherhood have been severely strained. They were not as strong in the first place as we wish they might have been. Otherwise, war might more easily have been avoided. What we did not have before the war must now become a consuming passion, a truly world-wide Christian brotherhood. It is not and never will be within the power of militarism to save the world.

A great many people have been waiting, waiting to apply Christian ideals when the war was over. The time is now at hand for a demonstration that this was said in all sincerity. To all who have called this war "an unnecessary necessity" and a judgment of God upon the evil ways of man, a new opportunity is at hand for following the ways of God.

The road ahead for Christians, however, who desire to live by the faith and practice of Christ, has not suddenly become easy and simple. It is complicated and tragically dangerous. Nor has the making of peace now become only "a matter of time." The hard road to a Christian society, as to a lasting peace, leads through the mountainous terrain of selfishness, pride, greed, provincialism and entrenched systems erected upon evil and false premises. Every ounce of reconstruction demands the price of right attitude, moral living, and courageous faith in good.

Barclay has declared, "It is the life of Christianity taking place in the heart that makes a Christian. There is no escaping the imperative of individual responsibility for Christian truth and quality of life. 'Every individual can give society at least one good Christian.'"

CHRISTIAN MOTIVATION

We are now concerned with the qualities we as Christians must bring together in an alive, quickened group life to make a Christian society.

First, of all we need *clear-cut Christian motivation*. Our motives should be "all out" Christian. Not partially so; not just an outer set of ideals which

cover a false spirit; not something of the head, quite apart from hand and heart.

It is possible to kindle a fire in the Christian community. That fire will be thrown over the earth more easily as a result of three things: A new perspective in faith. By faith I mean basic premises upon which to build life, individually and collectively. Jesus had at least three such premises, the kingdom of God, the will of God, and the love of God.

The kingdom is faith in the eternal kingship of God; it is the present and mighty power of God. Jesus' faith in the kingdom of God was his joyous faith in a living, mighty, active and triumphant God.

As to God's will, "man's true life consists in obedience to it." Obedience to God's will is a surrender of oneself without reservation, a surrender made in loving response with the whole of one's being—soul, mind, heart, and strength. Obviously, there is a gap between the absoluteness of God's will and our actual obedience. The grace of God bridges this gap.

The penitent are always received. With this kind of faith Jesus dared to call men to the kingdom and will of God. Essentially it means that God is, and He is the creator and sustainer of life. Man is man in relation to the God who is his Father. The knowledge of God is the most precious possession we have. He is supreme and all else depends upon Him. His will is righteousness but His life is infinite.

Therefore, the second thing which will motivate us is *an experience of God*. Faith dies in the soul when God is not real to us. Fellowship with Him, which is a conscious joy and satisfaction, fires the soul. This joy is indescribable for ordinary words simply leave it unexplained. It is peaceful; it is a sense of well-being; it is absence of personal condemnation; it is buoyant hope; it is harmony; it is a burning love. Most of us do not know it. We get these feelings, in such measure as we do get them, from moods and from conditions often wholly external to us. But God would fill us with His Spirit. He would share Himself with us. The difficulty is that we do not practice His presence.

A third source of motivation is in a person to person loyalty, a loyalty of oneself to Christ. Christianity loses its power and drive whenever Christians disavow God in person. It is my conviction that ideals, though perfect and true ones, cannot command loyalty

and dedication from an individual to the degree that person to person relationship will. For that reason early Christianity had a motivating power sadly lacking in our churches today. They carried in their hearts the person of Jesus the Christ. Paul carried in his experience a personal relationship with Christ. That relationship transformed him utterly. It brought his whole being to life. He lived as one raised from the dead. The power of Christianity is in the person of the Christ of faith emerging from the Jesus of history.

Adequate motivation does not result from ideals, but from the desire to meet the uncompromising righteousness of God's will, which is possible in personal relationship with Him in grace and truth.

CHRISTIAN STANDARDS

The Christian Church, however, is not going to be effective in world reconstruction if its motivation does not result in *its own standard of ethics*. In relation to the rest of society, the Christian Church has its own standard. It is a pronounced failure when the Church merely echoes its surroundings. The Church does not belong to this world. That is to say its standard is derived from above, not from its surroundings.

The Christian fellowship is not a city on a hill when its message is on a level with general worldly standards. It takes courage to make a new society. It is downright hard. It is radical.

If Elton Trueblood is correct, there are four main testimonies to which the Church is witness: equality of all men before God, the testimony of peace, the universality of the Christian message, and the renouncing of worldly pride. What we want now in this post-war world is a Church which lives this kind of an ethic and holds up the utter righteousness of the demands of God.

My appeal is for a Christian Church in the post-war world, conscious of itself as a world-wide fellowship of the people of God, with a torch of light and truth, and grace and power in its hands, and a fire in its soul, kindled by faith in God and personal relationship with Him, complete loyalty to Christ, and a fully Christian ideal for society.

To this let us now be loyal above every other interest. By now we should have learned that nothing else matters like this matters. By the grace of God, the wisdom of God, and the power of God, may we now have the victory of a Christian Church.

Our lives have only the value that noble ideals and heroic actions give them.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

INTERNATIONAL GROUPS ISSUE URGENT PLEA FOR RELIEF SUPPLIES

An urgent appeal for relief supplies to prevent the threatened death of "millions" of children in Europe was issued here by five international organizations, including leading Protestant, Roman Catholic, and Jewish bodies. Religious groups collaborating in the appeal were the World Council of Churches, the World Jewish Congress, and Caritas, international Catholic welfare agency. It was also signed by the International Committee of the Red Cross, and the Save the Children International Union.

"Children by the millions are in imminent danger of starving and freezing as winter comes to Europe," the joint statement said, "unless immediate help comes from countries which have food, clothing, vitamins, and medicines." A report just received says that all children between the Oder and Neisse rivers under two years of age have already died. "We must bring help at the earliest moment because it may be too late in the spring."

As documentary support of their appeal, the five groups released a carefully compiled report portraying the conditions which children face from France to Russia. The report included the following facts:

Near Salzburg, there are 60,000 children, and in the rest of Austria, 150,000 of various nationalities herded in camps without sufficient food, clothing, and medical care.

In Vienna, 18,000 infants under twelve months suffer from lack of milk and clothing, and the infant mortality rate has increased from six per cent in 1943 to fifteen per cent today.

In Budapest, most children below one year of age died during the siege of the city, but the situation has been remedied to the extent that now only one out of four babies dies.

In Yugoslavia, children who look like skeletons and are covered with lice have diseases which doctors only met before in books. They eat roots, leaves, and nuts. Some of their parents have no clothing and plow naked at night.

In Greece, with more than 30,000 orphans, children in their teens often care for families of five and six younger children.

In Germany, at Eberswald and Neuruppin, the infant mortality rate is one hundred per cent. At Prenzlau, four of

five babies born this year and last are dead. At Goettingen, the milk ration for children is one pint daily, and half that in other areas.

George Thelin, general secretary of the Save the Children Union at Geneva, said that 400,000 children in Poland have lost both parents, and that 700,000 others lost one.

"It is easy to imagine," the report said, "the situation of children and babies in territory where, according to a recent account from Frankfort, five million refugees are wandering and live by theft and plunder, taking food of people who themselves do not have enough."

RELIGIOUS NEWS SERVICE.

FOOD PARCELS FOR FRIENDS IN EUROPE

This project, referred to on the cover page, has been presented before in THE AMERICAN FRIEND. It is repeated here with added information. Friends could undertake the packing of boxes by the family. Some Friends are sending one box a week.

Due to the fact that starvation conditions will inevitably exist in Europe this coming winter, many Friends have felt it would be advisable for American Friends to send food parcels to members of the Society of Friends in Europe. Parcels weighing up to eleven pounds can be sent to Friends in France, Holland, Denmark, and Norway. Friends in Sweden and Switzerland are not in such urgent need. We hope parcels can soon be sent to Germany and Austria as well, but this is not yet possible.

In order that equal distribution to all Friends abroad be assured, the American Section of the Friends World Committee for Consultation is prepared to serve as a clearing center for this special service for Friends by Friends. If you or any of the members of your Monthly Meeting, or if the Monthly Meeting as a group, desire to send a food package, the following plan is suggested:

Write to the Friends World Committee, 20 South Twelfth Street, Philadelphia, 7, Pa., for the name and address of a Friend in Holland, Norway, Denmark, or France. The name or names will be sent to you on request. The following regulations must be followed:

Packages are not to exceed eighteen inches in length and forty-two inches

length and girth combined — eleven pounds is the maximum weight. You must have forms number 2966 and number 2967, and sticker number 2922 filled out and attached to package. These forms are obtainable at your post office. Foodstuffs and used clothing require no duty. You should consult your local post office for latest regulations.

The most essential things needed in these countries are as follows:

Foodstuffs:

Canned meats; spreads for bread; concentrated coffee; tea; sugar; canned or dried milk; powdered eggs; dried fruit; rice; dried soups; cocoa; oatmeal; chocolate bars; flour, if packed in tins; olive oil; honey; marmalade; peanut butter; margarine. These foods should be packed in separate tin cans if possible.

Other than foodstuffs:

Soap; thread; darning and knitting wool; needles; buttons; hooks and eyes; diapers, knitted garments of all kinds; underwear; cold cream with lanolin base; socks; first aid supplies.

Commercial firms are prepared to send food packages for you if you desire. If there is no such commercial firm in your community you can send a check to the American Section, Friends World Committee and we shall purchase a package from a firm and have it shipped in your name. Packages including all mailing costs can be purchased at the following prices: \$5.60; \$6.50; \$7.75; \$8.55; \$9.75. A sample package is as follows:

Price: \$8.55

1 lb.	Coffee
$\frac{3}{4}$ lb.	Tea
1 lb.	Whole Milk Powder
1 lb.	Dextrose (sugar)
1 lb.	Rice
1 lb.	Cocoa "Van Houton"
1 lb.	Dehydrated Soup
3 pkgs.	Boullion Cubes
6 bars	Chocolate Vita Sert
3 oz.	Chicken Giblets Pate in tin

Price: \$6.50

1 lb.	Coffee
$\frac{3}{4}$ lb.	Tea
12 bars	Chocolate Vita Sert
8 oz.	Dehydrated Soup
16 oz.	Pork & Beans in tin
5½ oz.	Banana Flakes in tin
16 oz.	Cocoa instant (Sweetened)
1 lb.	Rice

If history teaches us anything, it is that the possibility of war increases in direct proportion to the effectiveness of the instruments of war.

NORMAN COUSINS.

Book Reviews

SMOKE JUMPER

BY MARJORIE HILL ALLEE

Illustrated by Manning de V. Lee
Boston, Houghton Mifflin, 1945.

160 pp., \$2.00

In a day when violent action is a commonplace instead of a shock and when a dozen factual reports in the newspaper contain more drama than the most inventive blood-and-thunder novelist can cram into a romance, a book for young people in which action is both exciting and constructive is of especial value. When, in addition, a character is shown developing, the book is truly to be welcomed.

All this Marjorie Hill Allee's latest—and, tragically, her last—book has, and more. *Smoke Jumper* is the story of a boy in the Forest Service. The youngest in a smoke jumper squad, he is, when the story opens, still untested. Trained for the work and eager to prove himself, Bill is suffering from frustration and in consequence shows signs of retreating into a shell of self-absorption. His awareness of his fellows has dwindled to two older men: one whom he admires and one whom he dislikes and resents. With both of them he deals through day dreams. At this point an emergency call comes in, and the three of them, Bill, Walt, his hero, and the Kid, who he thinks is scornful of him, are flown to a distant mountain and dropped onto a fire.

The account of the parachute jump is vivid and exciting. All the details of landing—in a tree—are of compelling interest. Though because of its novelty this might be the high point of the book, there is no let-down afterwards. The felling of a snag, a dangerous operation that many professional lumbermen refuse to undertake, is described with full effect, and all the work and the smoke and the fatigue of fighting forest fires. Yet though the subject is squeezed for all there is in it, it is never overstrained. The boy, Bill, comports himself well, and in so doing manages that difficult shift of focus from self to the world outside which is so essential a part of the maturing process. Awareness of the physical world comes first. "Yesterday morning the heat had walled him off in that queer way from everything around him, so that neither work nor other people were as real to him as his day dreams. Today he had been in touch every minute with his surroundings." That is just the beginning. By the end of the book he has made his adjustments to the two other men, he has won the quiet self-confidence that comes

with responsibility well met, and he has gone beyond the need for the praise that at first seemed so important to him.

The story is well written. The personality of the boy is real and likable, and the other men and the girl warden who gives the tale a pleasant turn are sketched in broad outlines and clear colors. The forest and the mountains are suggested with a skilled touch that does not clog the action with description, and the philosophy behind it shines through and leaves, when one is finished, an impression of wholesome, constructive, objective living.

Marjorie Hill Allee wrote a number of fine books for boys and girls, full of life and color and interest, and always with this quiet emphasis on cooperation and service and human brotherhood, combined with an appreciation of the things that have made this country great: its beauty, its love of liberty, and the special flavor of its history. Never solemn or heavy, she subordinated her message to her story, as all good writers do. The message is implicit in the subject matter and its treatment, never explicit in statement. Part of it, and perhaps the most lasting part, lies in the realization that one has been for a time in the company of a person of charm and integrity and vision. The death of Marjorie Hill Allee when she had so much to give that the world needs is a loss to young people everywhere and to the Society of Friends in particular.

ELIZABETH JANET GRAY.

Forum

WHERE THE CONTROL LIES

Editor, THE AMERICAN FRIEND:

Ten of sixteen members of this CPS unit recently asked that the American Friends Service Committee withdraw its sponsorship and that the Government assume direct administration. The principal reason for this was a belief that a religious group should not administer conscription. The reply received from Selective Service suggests an additional reason of importance that perhaps few Friends have realized. They wrote: "The superintendent of the special unit . . . takes the place of both camp director and project superintendent . . . and is responsible for all reports . . . supervision . . . disciplinary powers on and off the job. The religious organization is allowed to provide certain religious guidance, educational assistance and dependency allowances in certain cases . . . (but is) no longer responsible for the administration. The superintendent is in no way responsible

to the religious agency. . . . The assistant director (a CPS man) is not responsible to any religious agency."

In short, the AFSC exercises no control over this unit. Then presumably there would be no objection to the request made by the unit? Selective Service continues: "We intend to continue our present form of unit operation. . . . The situation at Middletown . . . where the unit is operated without the assistance of any religious agency . . . will be corrected (sic)."

The AFSC has no control of this or any other special service unit—but it must continue to lend its name to the units; to continue to give the false appearance of controlling and being responsible for the unit. Such a situation is one that Friends ought not be ignorant of; nor knowing tolerate.

HENRY W. MAIER.

New Lisbon, N. J.

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PROPOSES LIBERAL PARTY

Editor, THE AMERICAN FRIEND:

I was much encouraged by Robert Gemmer's article in which he outlines three areas in which work should be done on "the alcohol problem." He rightly regards it as primarily a human and social problem, of which the prohibition of liquor is only part. Remove causes of drinking by psychological means, by cleaning up slum areas and providing satisfying jobs. Life then would be less miserable to present drinkers, and they would feel less urge to escape reality behind a brandy bottle. That is more practical than "saving the saved."

I would suggest that Myron L. Tripp and his broadened Prohibition Party join with the Progressives, Socialists and others favoring social change beyond that advocated by the major parties, and that they then call themselves the Liberal Party.

FRED NORA.

Minneapolis, Minnesota.

TO BAR BEER FROM TABLES

We draw attention anew to the fact that beer is the only table drink now ordinarily served to Federal forces. We therefore petition that non-alcoholic beverages be placed on the tables at meal times, or other times when refreshments are served, for both officers and privates; and that the supply and consumption of all intoxicants shall be prohibited to all ranks and classes in the armed Government service as in World War I. We hold that by this regulation venereal and other diseases would be immensely lessened and general efficiency correspondingly increased.—*The Patriot Guard of American, Inc.*

QUAKERDOM AT LARGE

A book entitled, *Children of South Africa*, was issued on September 19, by J. B. Lippincott Company. This is a companion book to *Children of North Africa* which was written a year ago by Louise A. Stinetorf. She is a graduate of Earlham College and in 1929-30, taught at the Friends School in Ramallah Palestine. On August 26 she was married to Henry Loel Wilson and is living at Topanga, California.

* * * *

The AFSC was one of the forty-seven organizations, representatives of which met on September 17th with President Truman and Secretary of Agriculture Anderson, to urge the sending of food to Europe. The President's statement, in which he expressed determination to fulfill the "pledge made not only to our allies but to the American people" by sending coal and food to the liberated countries, merits the support of Friends. Letters to the President and to the newspapers approving his stand in this matter would be of value.

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The AFSC team which has been waiting in Paris to go into Germany under UNRRA set forth in its three and one-half ton truck on August 31, and is now at work among displaced persons in the Munich area. Four of the team, Edward Wright, the leader, Viola Pfrommer, William Edgerton, and Sarah Howells, were in the AFSC/UNRRA group at the camp for Yugoslav refugees in Egypt. The other two are Russell Richie, who has been in France for the AFSC since 1942, with interludes at Baden Baden, where he was interned, and Libson, where he worked in the Service Committee office; and Ima Lieven, a Latvian who has been a valued member of Secours Quaker since 1940. Alice Shaffer, who returned to this country on September 13, was with the team for several days before they left; she reports a fine spirit among them and a keen appreciation of one another's special gifts and qualities.

NEWS OF OUR MEETINGS

With mid-October expiration of building restrictions, Chicago Monthly meeting has voted to proceed with construction plans held up by the war. Ground may be broken yet this Fall for a masonry meetinghouse of Quaker design, fifty feet square, with basement, on a one hundred twenty-five by one hundred fifty foot site at 108th and Artesian, in Morgan Park, Chicago. Eventual plans envisage an adjacent building for Sunday School and other activities, and a

nearby parsonage. This will be the first Protestant meetinghouse in a growing neighborhood assigned to Friends by the Chicago Church Federation, and the first Friends meetinghouse in Chicago since the 1936 sale of their building at 44th Street and Indiana Avenue. Friends Meetings were established in Chicago before the Chicago fire of 1873, and soon after the fire their first meetinghouse was built, at 26th Street near Indiana Avenue.

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Russell E. Rees, Chicago Monthly Meeting minister, kinsman of Levi Rees, old-time Watseka Friends minister, was chosen to bring the forenoon message at the October 28 semi-centennial of the present Watseka meetinghouse. Russell Rees and Dr. B. F. Andrews of Evanston were elected by Chicago Quarterly Meeting as delegates to the semi-centennial observance.

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Los Angeles Monthly Meeting, 17th and Toberman Streets, welcomed its new leaders, Kenneth R. and Ruthanna Pickering, with a reception on the evening of September 8, and with a pantry shower the following week. At their first morning service in Los Angeles they were presented with two bouquets of yellow roses from the Meeting at Mooresville, Indiana, which they had recently left. The Meeting is looking forward to real growth in the next few months.

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High Point Friends Meeting has prepared a historical sketch of its Meeting and a reprint of "The Quaker's Faith" by Rufus M. Jones, as a preface to the names and addresses of the members. A copy has been mailed to each family, and this has been responsible for a growing concern for intervisitation within the membership. Several organizations are making it a special project to visit shut-ins and those who have somewhat lost touch with the Meeting, as well as those who attend regularly. With the lifting of the restriction on gasoline, it will be possible to greatly increase the fellowship among the whole group. Special studies in Quakerism are being pursued by two groups in the Meeting. The Pastoral Committee is making a study of the *Handbook for Elders*, using one chapter a month. The entire membership has been invited to join in a monthly discussion group which is taking up the proposed new Discipline, a chapter at a time.

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According to the usual procedure, the minister of Wilmington Meeting called

all the committees to meet during September for organization and planning of the work of the year. The Missionary Society and the Quaker Guild, a young women's group, have held their first meetings, with good attendance and much interest. The Bible School has held Promotion Day, and during Christian Home Life Week, one special feature was a guest dinner meeting of the Men's League, when Jesse Stanfield, professor at Wilmington College, brought the message on Christian Home Life. Adam Flatter, Yearly Meeting superintendent, met with the Bible School Council and the teachers in discussion of the Bible School work. With a German prison camp at the edge of Wilmington, some Friends and others have had concerns to use every opportunity afforded for an expression of good will. These concerns opened the way for A. Ward Applegate to hold services in the camp for a few Sundays, with the aid of an interpreter, who was a Catholic business man in Wilmington.

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Dedicatory services for Winston-Salem North Carolina, Friends meetinghouse were held on October 7, when the mortgage was burned, with Sarah Sampson, widow of David Sampson, applying the torch. Dr. Clyde A. Milner, president of Guilford College, was guest speaker. The Meeting was organized in 1912, largely through the efforts of David and Sarah Sampson, who had a concern for setting up a Meeting in this community. Services were first held in their home and then at a meetinghouse on Eleventh and Patterson Avenue. In the early twenties, under Hugh Moore, pastor, the present commodious building was erected, but an indebtedness of \$22,500 was carried through the depression. Under the leadership of the present minister, Howard B. Yow, the debt has been retired in three years, the meetinghouse redecorated both inside and out, and the heating plant thoroughly overhauled. A pastor's study has been furnished and plans are under way to construct a parsonage. Howard and Lalah Yow are under appointment by the American Friends Board of Missions for work in Kenya Colony, East Africa.

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The two Friends Meetings of Portland, Maine, observed Sunday, October 7, as the birthday of each Meeting, since that day marked the one-hundredth anniversary of the building of the Forest Avenue meetinghouse and the fiftieth anniversary of the building of

the Oak Street structure. Invitations were sent far and wide and large congregations assembled in both meeting-houses. The morning service of worship at Oak Street was followed by a buffet luncheon and a similar afternoon service at Forest Avenue was followed by a supper served in the Grange. On the facing seats in each Meeting were Lindley J. Cook, pastor of the two Meetings, James A. Coney, field secretary of New England Yearly Meeting recently formed, and Henry J. Cadbury, chairman of the American Friends Service Committee.

Elsie J. Moore read a historical sketch of Quakerism from its inception in this region in about 1740, and Corona Cook read a similar paper in the afternoon service. The messages of the day stressed the three vital cells of the church. The morning message by Henry Cadbury emphasized the thought of individual responsibility, other messages showed the importance of the church group, and lastly, in a ringing climax, Henry Cadbury masterfully sketched the wider outreach that a church must have to be alive. He showed that Quakerism, once purely a British movement, has become an important world organization, sensitized to the great social, economic, political, and moral problems that beset the world. He challenged the two churches to go forward and onward in the solution of those problems, applying the Friendly viewpoint to them.

JANE ADDAMS CALENDAR 1946

We have Peace at last! Can we keep it? Surely it will require inspired effort of every man and woman. The atom bomb makes this our last chance. The Jane Addams calendar for 1946 meets the challenge with sixty-two messages from *Peace and Bread*, which Miss Addams, founder of the league in 1915, wrote after the last World War. New features: It is a compact desk calendar, adaptable to wall use. There is three times as much space for your daily jottings. Only one week shows at a time—which gives a neater appearance, less hunting for the date. The calendar comes ready-boxed. Violet Oakley's distinguished portrait of Jane Addams is always in view.

Yet the price still is only \$1.00. Proceeds go directly to work for peace and world brotherhood through the Women's International League for Peace and Freedom. Buy one for yourself. Send them as Christmas gifts. Available October 15. Write to Ruth Batsford, Jane Addams Calendars, 420 W. 121 St., Apt. 2D, New York 27, N. Y.

FRIENDSVILLE'S HARVEST FESTIVAL

The Eleventh Harvest Festival for Friendsville Academy, under the sponsorship of the Friendsville Woman's Missionary Society, will be held Tuesday evening, November 20, 1945, at Thatcher Hall. All interested friends are invited to attend.

The most apparent needs are: equipment for chemistry laboratory; electric time system; washing machine, one or two electric irons. Funds, as far as possible, will go toward these, unless otherwise specified. Other acceptable gifts would be silver or metal ware (twelve pieces each) for the Home Economics Department, magazine subscriptions; any other articles suitable for use in the dormitories, dining room, (such as table cloths) or for general school use.

Address communications and gifts to: Irene G. Ellis, President Woman's Missionary Society, Friendsville, Tennessee.

A VISIT TO INDIAN MISSIONS

After attending Iowa Yearly Meeting, we proceeded to a point just across the Continental Divide, to Farmington, New Mexico, where is located the Navajo Methodist Christian Mission, and visited for several days the various departments of this interesting and useful institution.

Following this visit, we turned eastward, arriving at Pawhuska, Oklahoma, where we got in touch with Celia Thieker who drove over to take us to Hominy where a round of activities was entered upon, such as seldom enthrall the attention of staid eastern Friends. There was a meeting of a newly organized Sunday School class of high school girls; a woman's club meeting in the social room at the meetinghouse; a Rotary Club meeting which Charles Whitely attended; and in the late evening a handball game among the Indians which continued well into the next day. This latter function was in honor of an Indian maid, eleven years of age, whose father had recently fallen on the battlefield of Europe.

It would be quite impossible to give any adequate idea of all these festivities unless one were present to witness and participate in them. Celia Thieker has found a place of special usefulness in the work at Hominy, especially among the adult women and the young people for whom she provides a precious spiritual and social ministry. After a few hours of much needed rest, once again Celia conveyed the visitors to Tulsa, fifty miles distant, and quite soon thereafter they were under the care of Ermin and Ruth Perisho at Wyandotte.

A brief visit was made at "Council

House" where Arthur and Westine Shufeld help to interpret Quakerism in a needy and interesting field. The visit at Council House was all too brief, but after a lovely meal with these Friends, and an hour or two spent in pleasant conversation with them, we went back to Wyandotte, feeling that we knew a little more about the work that Friends are doing there.

Another night spent with the Perisho family and First Day dawned with all its opportunities and responsibilities. First, there was the Sunday School. Friends all know that quite near to the Wyandotte meetinghouse there is located the Seneca Indian School, which is a legacy to the United States Government from the work of Friends in times long past. School had just begun but already the work of Ermin and Ruth Perisho had been the means of gathering in at the beautiful meetinghouse one hundred and ninety-eight people, mostly from the Seneca Indian School. There they were, perhaps one hundred and seventy-five Indian boys and girls, responsive and alert. They were eagerly participating in the opening exercises of the Sunday School and listening to the happy and appropriate remarks of Ermin Perisho, who acts as both superintendent of the school and teacher of one of the boy's classes.

Here were, I suppose representatives of half a dozen ancient Indian tribes, mingling together in worship to the Almighty. Their ancestors, not many generations ago, were the bitter enemies of the white man. I wish anyone who is inclined to question the value of Indian missions might have seen what we have witnessed in the past ten days at Farmington, New Mexico, among the Navajos, and in Oklahoma among our own Missions.

HENRY M. AND ANNA M. VORE.

ANNUAL RURAL LIFE CONFERENCE

The fourth annual rural life conference of the Historic Peace Churches, Brethren, Friends, Mennonite, will be held at Wilmington College, Wilmington, Ohio, November 15-16-17. The conference program committee, headed by Dr. S. A. Watson, President of Wilmington College, has decided to add a full day to the conference program, making it a three-day event this year. Because of the easing of travel conditions a larger attendance is expected. One day will be devoted to conservation, forestry and land use. At least a half day will be spent on the work of the rural church and its relation to the rural life movement. One of the evening sessions will deal with the need for understanding and cooperation be-

tween town and country people, especially farmers and industrial workers. One half day the program will consider rural life and education. The annual business meeting and board election of the Rural Life Association will be held on Saturday afternoon, November 17.

BOWNE HOUSE DEDICATED

With clergymen of all religious faiths participating, the 284 year old Bowne House here was dedicated as a national shrine to religious freedom and tolerance. A frame house built in 1661, it was declared sacred to the memory of John Bowne, the Flushing farmer who defied Governor Peter Stuyvesant in 1662 by permitting the forbidden sect of Quakers to meet in his home. Bowne was deported to the Netherlands, where he was exonerated.

United States Senator James M. Mead of New York warned that though liberty of speech and religion are now guaranteed, there must be a "militant John Bowne in each generation to be ever watchful that the written words of the charters be held sacred." He declared that "the example of tolerance which we practice here in America will in a large measure determine the extent to which tolerance will exist among the nations of the world."

RELIGIOUS NEWS SERVICE.

LEAVE THE THINGS THAT ARE BUT SHADOWS

The Spirit of God works a change in the ground of the soul, and translates that, if thou follow and harken unto It, into Its own nature, while all those things which men strive so much about are but shadows. The Word which was in the beginning and which is life, is spiritual and when it is known and recognized within the heart, it separates a man from death and it gives life to all who hear and believe in it.

FRANCIS HOWGILL.

All durable happiness partakes of this quality, the power to lose oneself.

The Kingdom of God is the reign of God within the hearts and lives of men.

BIRTHS

COUNCILL—To William J. and Elizabeth Johnson Councill, a daughter, Loretta Elizabeth on September 26, at Franklin, Virginia. Elizabeth J. Councill is a member of Bethel Monthly Meeting.

MARSHBURN—To Hadley E. and Margaret Marshburn on October 2, at Whittier, California.

TIMBERLAKE—To Philip F. and Frances Jones Timberlake on August 13, at Whittier, California.

MARRIAGES

YOUNG-BROWN—Elizabeth Leona Brown, daughter of Clayton S. and Louella Beals Brown, was united in marriage with Glenn Allan Young in Pasadena, California, on September 17, with J. A. Morris Kimber officiating.

DEATHS

CARY—Anna M. Cary at her home in Glens Falls, New York, on June 18, at the age of eighty-seven years. She was united in marriage to George L. Cary who preceded her in death in 1917. She was faithful in serving her Meeting and community. Surviving are two daughters, Mrs. Homer J. Coppock, Mrs. Hiram S. Norton; two sons, A. Heywood and G. Lucius Cary; twenty-one

grandchildren, and twenty-one great grandchildren.

HEACOCK—Arthur E. Heacock at Oskaloosa, Iowa, on September 28, at the age of fifty-nine years. He was a Friends' minister. Surviving are the wife, Alice G. Heacock; and three daughters, Margaret Winifred of Des Moines, Iowa, Elsie Marie of Oskaloosa, and Alice Edith Moar of Newton, Iowa.

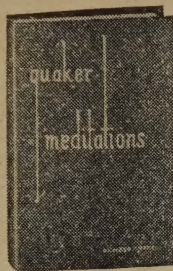
Whittier letters, manuscripts and books wanted. C. Marshall Taylor, 140 Cedar Street, New York 6, New York.

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Quaker Meditations

Number III



In this issue of Quaker Meditations our younger Friends share some of their fresh, spontaneous, devotional thoughts.

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GEORGE A. WALTON, Principal, Box 351, GEORGE SCHOOL, PA.

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for Worship 11:00 a.m.; Religious Forum 10:00 a.m.; Margaret M. Haines, Secretary. Phone: Plaza 9670. This is a United Meeting.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th and Alabama Streets, Church School, 9:30 a. m., Morning Worship, 10:45 a. m., Herbert Huffman, minister Riley, 5224, office telephone.

LAWRENCE, MASSACHUSETTS

Lawrence Friends Meeting, Avon Street, corner of Wilmont Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a. m. and Bible School at 11:45 a. m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11 a. m.; Evening Worship, 7:30 p. m. Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Walter H. Wilson, minister, 111 West 45th Street, Phone PL 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth and Fifteenth Street Meetings will be held at the Friends Meetinghouse, 221 East 15th Street, New York 3, N. Y., from October through April, Sunday at 11:00 a. m. Visitors welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a. m. Worship services, 11:00 a. m.; 7:30 p. m.; Christian Endeavor, 6:30 p. m. Charles A. Lampman, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

ST. PETERSBURG, FLORIDA.

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting for worship First-day at 11 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

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